

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## FINANCE AND COMMERCE.

### SOCIAL REFORM HAS ITS ROOT IN THE DESTRUCTION OF FICTITIOUS MONEY.

#### Begin With the Demonetization of Gold.

What is there to unite the land reformer, the temperance reformer; all the various classes who would destroy the railway monopoly, the coal monopoly, the telegraph monopoly, and all the trusts and syndicates that infest this land of ours? What is the purpose that animates and leads a man, or a company of men, to monopolize land? Is not the desire to obtain money the inducement? The destruction of money is the destruction of all evil. On, then, with the struggle! Sound the battle cry, *Demonetize gold!* Rally to the army of liberation! Destroy the power of money!—*Carl Gleaser, in the FLAMING SWORD.*

Here is the money plank which we should like to see placed at the head: Gold and silver to be demonetized, and paper money issued by the government direct to the people without the intervention of national banks, in payment for services rendered and material furnished the government.

Go before the country with a plank like this, and the issue between the money power and the people is clearly drawn.—*The People's Cause.*

No plank has yet been framed by any party that contains more of the essence of reform than is concentrated in those two words: "Demonetize gold!" Get together, monopoly-ridden masses! Fling to the breeze the banner on which

is inscribed: "Demonetize Gold!"—*Golden Rule, Cincinnati, Ohio.*

THE GUIDING STAR, a monthly magazine not now published, THE PLOWSHARE AND PRUNING HOOK, also out of date, and the FLAMING SWORD, the terror to evil doers, were the first to announce the plank of which the *Golden Rule* makes the above trite and truthful remark. The principle of commerce is the medium through which life is engendered and perpetuated. Its regulation, then, should be of such a character as to insure a constant equilibrium. The laws governing commerce are correspondentially the same in every domain or sphere of activity. Cohabitation is declared to be the commerce of sex. Its legitimate use is propagation, its prostituted use is sensual gratification, regardless of its use, and in violation of the principle of reproduction. Commerce, in the sphere of religious life, is to impart the truth regarding God and man's relation to him, that through it the principle of love to the neighbor may be insured. The true use of religion, or the rebinding principle, is to re-adjust human and divine relationship, and hence to ultimate that relation in the re-adjustment of human uses. Its adultery or prostitution is to create churches which have no other object than to vitiate the religious force; to prostitute truth and good, by diverting them from their legitimate channels, and perverting their services.

Religion is nothing more nor less than what is included in its terminology, namely, to tie again. Religion is marriage; in the highest sense, the marriage of God and man. The divorce of God and man, through the perversion of the principles of truth, by man, calls for a reunion. This is *re-tigion*, from *re*, again, and *ligare*, to tie; hence, to tie again. Whenever—in the end of a dispensation, and the course of human events—it becomes apparent that the love of God and the neighbor is prostituted and subverted, and that the love of self is substituted for the love of humanity, in which alone is the hope of immortality, there arises not only the necessity for a retying (religion) back to God, but for the representation of whatsoever truth and religion the uses and adaptations of the age demand, then the bond of obligation is insured, and humanity finds its restoration. Every dispensation is supplied with the religion adapted to its use. In other words, the religion of an age or dispensation is suited to the genius of human progress, and its relation to the special sphere of God's character conjoined to that age. The age, or the church of the age, is the womb or matrix of gestation for the fruit of the succeeding age. No dispensation ever existed without the church and religion of its sphere and time of progress, and every new or succeeding dispensation is attended with a new church. "Behold, I make all things new!" This new creation is the ushering

in of the new heavens (church) and new earth (state), when the old heavens and the old earth have waxed old as a garment.

Commerce in secular relations is but the commercial principle and act operating in the domain and sphere of secular uses. True commerce is equitable commerce. False commerce is its prostitution to selfish ends. The perversion of commerce begins with, and has its root in, competition. The monetization of gold is the proscription of every other article of commerce. It is special legislation in favor of a class of sharpers, instituted by the sharpers themselves, and sustained in their interests. The demonetization of gold would reduce it to its normal relationship to other things, and to its legitimate use. Gold and silver, completely demonetized, would become comparatively cheap; they would then be useful, as metallic substances, for thousands of natural uses, from which their monetization precludes them. No other fictitious money should be substituted for the same uses for which gold and silver are employed. The speculator can employ paper as well as either silver or gold, and it would be equally as bad in his hands as either, for the purpose of perpetuating wage slavery. If we advocate the demonetization of gold, we mean demonetization absolutely. It is not a plank, but a complete platform.

The age demands something radical, revolutionary, thorough. Demonetize gold, and substitute equitable distribution of the products of labor. Render all things cheap, that they may be procured with little labor, and thus institute the day of rest,—the eternal sabbath. Culture, recreation, refinement and true civilization will follow as the legitimate fruits.

### “MENE, MENE, TEKEL, UPHARSIN.”

There has been a slump on Wall Street; securities have dropped in value to the tune of \$170,000,000, and as a result there is considerable flurry on the exchanges throughout the country. The daily press, the organs of the big fish, make the statement that heavy firms are quite safe, but that many smaller concerns have been crowded to the wall and have had to go into liquidation. One of the signs of the time resides in the fact that the large firms are quite safe, while men having a small business are driven into bankruptcy. In 1891, among twelve thousand business failures, the creditors lost on an average only \$15,000 per failure, which proves that small business men are ruined while the millionaires are more prosperous than ever. Edward Atkinson, the pseudo economist, says that nothing is the matter; that the cry that the western farmer is on the verge of ruin is all boosh. He says that farms in the state of Michigan are mortgaged for only twenty-five per cent of their value, and that when the statistics collected by the census commissioners are made public, people will be surprised at the prosperity of the western farmer. The western farmer will be astonished to learn from the same source that, instead of being a debtor, he is largely a creditor. The “nothing the matter writers” will receive quite a shock to their self-satisfied equanimity of mind in the near future. According to well authenticated advices from the West, farm mortgages in the United States approximate \$13,359,575,000; as this is more than has been

paid by the U. S. Government to Shylock, in principal and interest, in the last twenty-five years, our statement, lately made, that debts were never paid, but merely shifted, is verified. Investigation in several counties of Nebraska has revealed the fact that chattel mortgages almost equal in amount the farm mortgages. If this proportion holds good throughout the country, then the burden of the agriculturists is twice that first given.

The mind of man grows dizzy in contemplating the overwhelming, crushing burden under which our farming population staggers along, almost ready to succumb. This is due to the fact that gold is the only commodity that law has endowed with the quality of paying debts; it has been elevated from the rank of equality with other commodities; the possessors of gold have thereby been put as task-masters and extortioners, over their fellow men. The heavy failures that have been almost general in Australia during the last month preface the time of the end,—the coming financial cataclysm that will be universal in its scope and sweeping in its disaster. The foundation of banks in the United States is not more stable than that in Australasia. With a capital of less than \$500,000,000 the banks have liabilities aggregating \$6,200,000,000. If crowded, the banks would be able to pay less than ten cents on the dollar. The late run on the Central Michigan Savings Bank well illustrates the condition of banks in this country. It was caused by the embarrassment of two business firms accommodated by the bank; suspension was the result. Gold as gold is merely a commodity. Gold as money is something more than a commodity; the legal tender function makes it superior to all other commodities. Government insists upon enforcing the collection of debts in money, thereby depriving all commodities that are not money, *not legal tender*, of debt-paying capacity; thus it creates an abnormal demand for the commodity that is endowed with the debt paying function, in this manner greatly appreciating that commodity, gold, in its relation to other commodities. To restore a balance, it is merely necessary to deprive the favored commodity of the special function with which it has been endowed by law. *Demonetize gold!*

In the past, at a certain stage of human development, it was customary to pay debts in gold; the idiotic or criminal meddling of politicians has made this custom obligatory. All the machinery of government is placed at the disposal of the creditor class, and what at one time may have been a useful custom has become the most diabolical engine of oppression. It is declared that one of the first functions of the United States Government is to secure justice between man and man; yet, as a matter of fact, it is merely the handmaid of usury. “Free coinage or a free fight” is the challenge adopted by the Denver Road in the interest of the silver syndicate; that means the silver barons must be admitted within the charmed circle of legal robbers or they propose to kick over the traces. It appears to us there are some other people nearly ready to buck the capitalistic rider into the middle of next week.

The outlook for an early collapse of our sham civilization is becoming more clearly manifest, day by day. Oust the capitalistic robbers! *Demonetize gold!—Carl Gleaser.*

The millionaire has accumulated his fortune through the violation of the laws of God and the rights of man.



## Will-o'-the-Wisps of Capitalism.

With an extent of country of fully 3,800,000 square miles, with a population a little less than 65,000,000, with an average of about eighteen inhabitants to the square mile, many of those who aspire to mold public opinion are disseminating the idea that the evils of pauperization, of millions of tramps, of enforced idleness, of strikes, of lockouts, and other festering sores that afflict the body politic today, can be traced back to the flood of immigration that has submerged the land. Considering the boundless resources of this most favored portion of America, and the limited extent to which the same have been exploited by a numerically small (considering the vast extent of country occupied,) though very active and energetic people, we cannot conceive how men of intelligence can so contravene the logical deductions of common sense as to ascribe the only too apparent evils with which we are afflicted to the influx of immigrants, the majority of whom are at that time of life and of that disposition when productive application is most active. While millions of unoccupied acres of fertile agricultural lands are kept out of cultivation, the poor-houses and charitable institutions of city and country are crowded with an overflowing contingent of able-bodied people; two millions of tramps throng our highways, because denied the opportunity of providing themselves, by their labor, with all the things needful to sustain, beautify and ennoble existence. The want, the hardships, the privations undergone by an ever increasing proportion of our people cannot, then, be ascribed to the niggardly character of the land in which we find ourselves. Considering the vast expanse of the surface of the United States, it cannot be due to overpopulation. When statistics inform us that the wealth produced by our population, per capita, is greater than that of any other of the world's peoples, it cannot be because of dearth of production.

An economic policy which results in an abundance of all the necessities and amenities of life, yet fails to properly make provision for an ever augmenting number of men, women and children, is inherently defective in the very important factor of an equitable distribution. When strong men are compelled to go idle, ragged and hungry; when women are given the alternative of shame or starvation; while little children are grinding out their hapless lives 'mid the clang of machinery in the slave dens of the manufacturer, it is not only a prerogative, but it becomes the duty of everyone to give all the factors that enter into our economic affairs a keen and searching investigation; then—if the cause of the disgraceful anomalies that exist is found—to announce, or rather denounce, the cause, and advance such remedy as, in his judgment, is best calculated to effect a cure.

The causes of the evil have been sufficiently pointed out in the FLAMING SWORD. They should require no reiteration. Yet, as so many people are too ready to jump at conclusions, too ready to accept the first plausible theory or explanation of a phenomenon that is proffered, we cannot but again call attention to the fact that the poverty and want of the masses is *not* due to overpopulation but to legalized robbery. There is another class of people continually harping upon the intemperance of the masses. According to them, prohibition of the liquor traffic is the cure-all for social maladies.

While we are in no way inclined to underestimate the evils resulting from alcoholism, nevertheless, after an exhaustive examination of all the elements that pertain to the subject, we are constrained to the belief that a solution of the economic problem must, of necessity, precede the final settlement of the liquor traffic. When even the parties that publish the *Union Signal*—organ of the W. C. T. U.—are charged by the daily press with sweating their employees, laborers can hardly be blamed for being sceptical concerning the protestation of love for the workers on the part of prohibition champions.

So many different questions are pressed upon the minds of the people, by the daily press, as being of the utmost importance, that we are led to suspect that there is a concerted plan to keep the people from giving our financial system due consideration. The bread and butter question—and its solution—on the basis of equity and justice—is the all-else-overshadowing problem that should engage the attention of all who lay claim to the name of reformer. The hungry man can best be reached through the mediumship of a square meal. Feed the people or provide an opportunity by which they can feed themselves; after the claims of the stomach have been met, clothing and shelter provided, then, and then only, can we approach them on moral, ethical and religious ground. So far as religion is concerned—according to our idea—the saving of the body, the feeding of the hungry, and the securing of equitable social relations are pre-eminent religious questions. Salvation here and now, in the earth, is the one thing needful.

It is as easy for a camel to pass through the eye of a needle as for the people to enter into perfect social relations by means of legal tender money. All the unjust institutions by which we are victimized converge upon the money question! *Destroy the money power! Demonize gold!*—Carl Gleesser.

## SOCIO-THEOLOGICAL.

## THERE IS NO LIBERTY IN AMERICA.

"Liberty Bell" Cracked and Without Voice.

The following history of the bell was copied from the *Chicago Times* of April 29:

Nov. 1, 1751, the province of Pennsylvania not being able to secure in America a bell of the size needed for the state-house, the superintendents wrote to the colonial agent in London ordering one. The order was in accordance with the resolution of the colonial assembly of Oct. 16, 1751, and contained the following instructions:

"Let the bell be cast by the best workmen and examined carefully before it is shipped, with the following words well shaped in large letters around it, viz.:

"By order of the assembly of the province of Pennsylvania, for the state-house in the city of Philadelphia, 1752."  
And underneath: "Proclaim liberty through all the land, to all the inhabitants thereof."—Levit. xxv: 10.

The bell arrived in August, 1752, but in the following month it was cracked by a stroke of the clapper without any other violence. It was then recast by a Philadelphia firm and again hung in 1753. This recasting was not satisfactory, and the founders, Pass & Stow, obtained the privilege of recasting the bell, and it was again recast and hung in June of 1753.

Aug. 27, 1753, the bell was first rung to call the assembly together. After that it was rung on all important occasions in the early history of the nation. Near the noon hour of July 8, 1776, it rang out the proclamation of the Declaration of Independence. The last tolling of the bell was on July 8, 1835, over the funeral of John Marshall, Chief Justice of the United States. It was during his funeral solemnities that the bell, without other violence than that of being slowly tolled, parted its side and became silent forever. In 1846, in order to use the liberty bell on Washington's birthday, it was drilled out in a futile effort to restore its sound by enlarging the cause of its dissonance, but on attempting to hang it the crack threatened to extend, and further tinkering was then abandoned.

The journeys of the liberty bell have not been many. When the American forces, in 1777, were about to leave Philadelphia, the bell was transported to Allentown to prevent its falling into the hands of the British. After the evacuation of Philadelphia the bell was brought back to that city. The trip of the liberty bell to the exposition in New Orleans in 1885 is the last event of historic importance in its history.

It is four hundred years since Columbus opened the wilderness of America to the fugitives of the old world; four centuries since the effort began in which the wilderness was to blossom as the rose; four centuries of trial and discomfiture, at the end of which the crack of doom, portrayed by the crack of the bell of a fallacious liberty, is marked by the greatest congress of the world's history and career. All nations are gathered to this greatest exhibit of the products of competition, to unite in the glorification of principles made illustrious by contrast with the pure gospel of him who sowed the seed of communism; of him who began his church and laid the foundation of his kingdom to come in the common interest of spiritual and material effects; of him who drove out, by force of character and of vengeance, speculators and money-changers, and overthrew their tables.

The World's Fair, while a prodigious show, is the gigantic swindle of the age, and the most fitting terminal and representative of that class distinction created and perpetuated through the love of money, that potential force of slavery and degradation. Not the least prominent feature of the Columbian Exposition is the display of the renowned bell, honored by the oration of the thousands who have rendered their voices husky during its transport from its home in Philadelphia to Chicago, the present focal point of the world. The bell rang out in its acclamation of liberty, and as if the doom of justice and liberty were sealed forever at the demise of Chief Justice Marshall, its voice was silenced; it split its throat at the obsequies of the court of equity.

It is but the mockery of liberty that culminated in the product of inequality, and in the flaunting of the drapery of the disguise of tyranny as the statue of the Goddess. "Upon the bells of the horses was written, holiness unto the Lord;" upon the bell of liberty is written the crack of doom; the death knell of that violation of the liberties for which our Revolutionary Fathers struggled. The fracture of the reverberation of American freedom conveys its moral and marvelous lesson in the light of that symbolism found described upon every page and character of universal portrayal. There are no accidents. Every vibration of motion, and every fracture in the continuity of atomic and molecular arrangement is governed by the eternal laws of obedience or

disobedience. "Upon the bells was written holiness" (wholeness). Upon this bell, the present symbol of the status of liberty and justice, is written unholiness (unwholeness). Is it a symbol and type of American freedom? Is this a correct exhibit of the quality of our liberty? As this bell is cleft, with its exhibition of a bungling attempt to patch it and restore its resonance, does it sit as a figure of a rent to *cleave the land*, a silent symbol corroborative of the testimony borne in the name of the present incumbent of the office of chief magistracy of the United States?

The horse, in the language of symbolism, implies the execution of commercial power and authority. The *white* horse signifies the execution of commercial equity (chastity in commerce), and the bell is the sign of its coming. Holiness written upon the bells of the horses, signifies the declaration of pure truth grounded in, and founded upon, the eternal law of God. It is not a mere coincidence, in the conspiracy of events culminating at Chicago, that the knees of the great modern Belshazzar tremble in the commercial scale, while the Columbian Exhibition passes through its disclosing ceremony. The man who touches the bell of evolution is the one who, more than any other, is the representative of the division of gold and silver; who renders the final decision of the divorce of those two noble metals that have forever stood as the symbols of good and truth, and who renders the decision of their divorce because of the commercial adultery in the uses of which they have been prostituted. Gold is the symbol of divine good, and silver of divine truth. As light and heat are one in the processes of alchemical combustion; as good and truth are one in the crucible of that evolution which creates the unity of God and man, so gold and silver are one in the normal avenues of commerce, and the mechanical adaptation of gold and silver when not made expensive by the machinations of the Shylocks of commercial oppression.

The crack of the bell exhibited to the nations of earth at the evening of four hundred years of struggle of the masses in the wilderness of the wage slavery of America, meeting the dawn of the morning of the resurrection of a freedom in which will be seen the hand of the righteous Judge, and the manifestation of God in man, is the death knell of the unholy past, and the harbinger of a coming reformation. That final stroke of tyrannical polity—instituted by the Pharaoh of Egypt, in which he compelled the children of Israel to make brick without the customary allowance of straw—brought to the foreground the Moses of deliverance. The last stroke of commercial tyranny that exalts gold to a premium above that established enhancement authorized by the stamp of government, will also awaken the world to the recognition of the antitypical Moses of deliverance, in the re-annunciation of the law of God, the exaltation of the commandment of righteousness, and the renewal of the immaculate inscription, "HOLINESS UNTO THE LORD."

Where one man, or a corporation of men, becomes immensely rich at the expense of the industry applied by the thousands who perform the arduous demands of labor, injustice, piracy and tyranny characterize the combinations which rob and misappropriate the proceeds of the industrious.



## What Will Ye Do With Him?

The world, today, is confronted by a man advocating a new system of science, theology and sociology. Coming into possession in the year 1870, by occult means unknown to a materialistic age, of the knowledge which he is giving to the world, he challenges refutation of the arguments and facts which he gives. For twenty-three years, by reason of the originality and strength of his philosophy, he has been met with ridicule and persecution from professed theologians and scientists, just as have all men advancing new ideas, from time immemorial. Such is the fate of genius. The savants, however, are now confronted with something more than genius. Koreshanity is not to be laughed down or beaten back by either theologian, scientist or sociologist. It is nothing less than a *divine revelation*! We hurl this fact into the teeth of all ridiculers of Koreshan Science and of its Founder.

It is said that he laughs best who laughs last. Ten years will be sufficient to demonstrate which will be best able to smile,—Koreshans on the one side, or the modern clergyman, scientist or economist on the other. We are content to wait if the other side can afford to do the same. We are growing. Our doctrines are daily taking deeper root in the minds of the people, and the influence of the FLAMING SWORD is daily widening. This paper is read more closely by the "gold bug" and orthodox press than any reform paper of the day; not infrequently we discern Koreshan ear-marks in the deliverances of these papers. We can afford to wait for the inevitable triumph of Koreshanity, but the world cannot afford to tarry in the recognition of its *Deliverer*.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," is the Biblical declaration. The advent of Jesus Christ did not bring that day. He was the seed planter. As he distinctly declared, "The field is the world" (Greek, age), "the harvest is the end of the world" (age). With his second coming "with power and great glory," he prophesied dire affliction to the race because of the coming of judgment. This season, then, to culminate at the end of the age or harvest, must necessarily be "the great and dreadful day of the Lord." There is no deacon or clergyman who can controvert this logic. As for the scientist who pores over Darwin, with his lop-sided theory of evolution, or gazes skyward through a glass supposed to reveal objects in the heavens at almost incomprehensible distances, (in the astronomer's mind) it is not to be expected that a Biblical argument would make any impression on such a one, he having long since outgrown the Lord. As humanity in general, however, is not so smart as the modern scientist, it cannot be condemned if, now and then, it pays some attention to those prophecies in the Bible referring to the end of the age. Christ and his disciples, you know, were regarded as very ignorant men; but, strange to relate, modern chronology is dated from the birth of the Savior. The character of the Nazarene daily grows more resplendent with the great common people, while Jewish chronology is almost obsolete, and Tacitus, Pliny, Josephus and other historians of their day are decidedly back numbers. Such things are doubtless strange but none the less sternly true.

We are told that we should not speak in this unkind way, and that Koreshan Science would be received much

quicker if our tone was more conciliatory. We have no recollection of reading anywhere of Christ having offered his sublime truths and knock-down logic on a silver platter, or having rolled eternal truth in sugar plums. This may be the modern clerical fashion of serving up the gospel—if gospel it may be called—but Christ did not introduce the fashion. Great truths are like cannon balls; if they do not come hot and swift, they are spent in vain.

Having reached the harvest or the end of the age, it is time for the appearance of Elijah the prophet, before the coming of judgment. True prophecy is based on science; therefore, whoever Elijah may be, he must have scientific wisdom in coposance with the ushering in of the Aquarian age. Biblical seers were able to prophesy because they understood the science of their particular age. Modern scientists are not able to prophesy. They, therefore, are false scientists. Science and prophecy are inseparable.

The Founder of the Koreshan System heralds a revolution in science, a revolution in theology, and a revolution in sociology. He declares that the earth is a hollow globe, in accordance with the great analogical law that all life develops in a cell or shell, and that we, the people, together with the sun, moon, planets, stars and atmospheres, are within this shell, which has a diameter of eight thousand miles. His arguments substantiating this claim are not to be brushed aside. *They have never been refuted.* The hollow globe theory being true, of itself revolutionizes thought. No wonder the scientist resists it, for with its triumph, away goes modern scholasticism in all its branches. He also declares the humanity of God, demonstrates, by the agreement of true science with Scripture, the law of the gestation of Jesus Christ—the perfect man—from the race, and expounds the law for the manifestation of the sons of God as the product of that gestation, at the end of the age when the great and dreadful day of the Lord shall come. He unfolds the process by which Christ's kingdom shall be set up in earth; how sociological law shall be revolutionized by the freedom of woman from sex bondage; how equitable commerce and the righteous distribution of life's products are to be attained, and how fictitious valuations are to be destroyed. He warns mankind of the impending conflict between Gog (capital) and Magog (labor), wherein the old heavens (church) and old earth (state) shall pass away with the passage of the sign out of the constellation Pisces into Aquarius,—just as Jerusalem was destroyed when the sign passed out of Aries.

Such a man, with his credentials as a prophetic character, is not to be thrust aside. *What will ye do with him?* The scientist, the theologian and the atheist have a stumbling-block in their way. He will force his philosophy to an issue. In the name of a fallacy-stricken, misguided and starved humanity, we notify the modern schools of thought to make ready for the conflict, for God's Messenger has come to sweep away their sophistries!—C. J. M.

Our government is in the anaconda embrace of a direful political system. Two great organized factions are contending for mastery, both of them intriguing for the floating vote of a foreign mob which, for fear of offending, neither dares to put a curb upon.

## The Present Christian Sabbath a Sham and a Pretense.

The Churches Must Answer.

That we may put on exhibition in the World's Fair what is called an American sabbath, we desecrate every sabbath leading up to the opening of the Fair. Part of the idea of that American sabbath is abstinence from toil. That is the best idea in it.

But note the hypocrisy which looks without indignation upon the employment of 8,000 men in the World's Fair grounds, and of unnumbered thousands in the neighborhood of those grounds, making active preparation, all day long Sunday, making money and to be ready for money making when the Fair opens. Not only are artisans at work by the thousands in the fair grounds and outside of them, but the grounds themselves are open for a price to as many visitors as come forward, and they come by battalions. No protest is made from any pulpit in Chicago as to these facts, but insistence is offered in many pulpits that when everything is in operation, when something worth the while will be visible at the Fair grounds, then the Sabbath must be observed. If the public worship of the Creator were one of the features of the American sabbath, where would the multitudes in Chicago find temples in which to praise the Creator? Particular churches urging fanatically the closing of Jackson Park, Sundays, are growing further and further from the body of the people, and, so far as they may be said to represent real religion, are losing to religion itself popular respect. Some of them appear as cheap as an improvised show in the Midway, running cotton cloths across their facades and giving to the public notice that services are within, and the great public ignores the invitation.

Were there wise men among the leaders of the evangelical churches they would, as a matter of self-preservation, endeavor to find means whereby the mighty population that will be found in Chicago of Sundays during the ensuing six months shall pass the gates of the Fair enclosure.—*News Record*.

The sabbath that orthodoxy, at the expense of others, seeks to put on exhibition is only a Sunday affair, anyway, like the laboring man's Sunday-go-to-meeting clothes. In fact, neither priest nor people heed it further than suits their pleasure-seeking and money-making schemes. As an advertisement of the Christianity of the present it can only, with intelligent foreigners, call prominent attention to its shams, shoddies and apparent hypocrisies.

Jesus boldly proclaimed to the sticklers for a legal sabbath, eighteen centuries ago, the doctrine that the sabbath was for man and not man for the sabbath. In his illustrations he taught that what the interests and needs of man required were the important things. When David was hungry he ate the shew bread, in violation of the law, with the Lord's sanction. Millions of men and women are hungry—starving—now, and orthodoxy's verdict, practically, is, let them starve rather than violate a Jewish law that was—according to express stipulation and provision—only age-long in its limitation. Such are the traditions of men by which the scribes and Pharisees of this time have overlaid the pure gospel of this time, and they, as did their predecessors in the end of the Jewish age, vainly imagine that the judgments and power of Jehovah are behind their selfish and sinister claims. Whatever may be the result in this particular case, it will soon be apparent that we have come to the end of both the Jewish and Christian sabbaths

which, as days, were only signs of personalities to come, who were the seed forms, and hence to be creators of the ages following. In such seed forms are the real sabbaths; just as in the seed wheat is the sabbath of the wheat creation; that creation enjoying its rest—sabbath—while the seed wheat maintains its integrity as seed.

So it comes to pass that the sabbath was made into a man—or for man.—O. F. L.

## SOCIOLOGY.

### SOCIALIZATION.

The above term has been coined by us for the purpose of launching upon the world a distinctive word, most nearly indicative of the method by which we hope to put in operation the constructive processes that are to ultimate in the coming social order. Before giving an outline of our views, and for the purpose of contrasting them with the reformatory efforts and measures generally employed and advocated at the present time, the latter may properly be denominated nationalistic; that is, reformers appeal to the majority of the nation in matters pertaining to the people at large; to the majority in the state, on subjects concerning the state; in city, county and territory of less extent, to the majority of such subdivisions; thus real reformatory effort has generally proved nugatory. It is idle to wait upon political mountebanks for the passage of laws that would make more righteous methods of social processes operative. The great masses of the people are too indolent to think. It is difficult to induce them (perhaps they are incapacitated) to give the practical affairs of life a thorough, conscientious consideration; consequently, when beneficial propositions enter the domain of practical politics, before they are incorporated in the legal provisions of the country, they are deprived of all valuable features by modifying amendments, through the treachery of mercenary representatives.

The present deplorable condition of social affairs and the general failure of reformatory effort must of necessity be due to prevailing methods and the means employed by which change is sought. Progress in every domain indicates a departure from preceding states; it also implies a negation of the prevalent modes of procedure. The great mass of mankind is stationary, opposed to innovations; the masses are cowardly and groveling; they are despised and hated by their oppressors. Only when privations and suffering become unbearable, and starvation itself appears imminent, do they rise in their blind and destructive fury to rend their oppressors; with them they destroy themselves and the wealth in existence, possession of which they have been so long denied. In the course of time the former despotism reappears under a new guise to culminate again in disaster. Such is the testimony of history. Nationalistic methods of reformation have brought about all the evils of which we complain. There is not a single injustice operative at the present time that was not enacted under the plea that it would benefit the laborer. In going before the people, the knave will gain the plaudits of the many because he endorses their vices, appeals to their prejudices. The influence thus gained he uses for his own advancement, but to the detriment of the people;



while for Him who would save them from themselves, they have the hemlock, the cross and the gallows.

The new order of things can best be brought before the people by instruction. The best method of teaching is undoubtedly that employed in the Kindergarten. Object lessons are needed. The new social order must be initiated; it must be born. Every new evolution reveals itself in new form, being a departure from old form and function, a negation of preceding agencies and operations. The new sociology proclaims that the earth and the fulness thereof belongs in use to all men and women; that a title to wealth is due for labor performed to equitable use; that the evils of the day are primarily the result of the existing manner of distribution—of exchange—because arbitrary factors are admitted, considered and allowed. First, then, an attempt should be made to introduce new centers of exchange, on the basis of labor. Products of all kinds should be brought to a place of storage, for which receipts would be given in the form of checks; such checks can be of different denominations, as five dollars, two dollars, one dollar, fifty cents, twenty-five cents, ten cents, five cents, two cents and one cent. They should be issued for products at an equal price with money. In this way, as there would be no interest for money used, goods would be sold cheaper than at other stores. Checks of this character would be more valuable than money of the same denomination, because they would buy more goods at a labor store than the same amount of money at another store. There would be no difficulty in getting hold of legal tender money if any should be needed, which is hardly probable.

In this way a currency could be socialized, and a beginning made for the eventual socializing of all the various industrial factors of a complex human fellowship. This method of reform requires no waiting on majorities; it can be put in operation anywhere by a few determined and devoted people. Its beneficial features would be self-evident, and would commend themselves by the good results that must follow. These centers would gradually enter into commercial relations with one another; they would extend from one country to another, and bring about the brotherhood of man.—*Carl Gleaser.*

"CRUCIFY HIM!"—Never yet lived a true reformer but was laughed at, discounted, persecuted, if not martyred. Think of the fate of the spiritual Nazarene! Justice with purity was his cardinal factor of instruction, demonstrated divine by the life he lived. The classes he assailed were the hypocrites, the wealthy oppressors, the self-righteous and impudible priests. The class he defended, loved and lifted up was the poor and enslaved. "The common people heard him gladly." How was he compensated for his disinterested labors? Not his was an acre of ground or a home he could call his own. His was a tramp life of saviorhood. What was the last bitter cup proffered him? A mock trial and crucifixion. Who did this? The priests and other hypocrites, influencing the baser passions of the crowds that a few days before spread palm leaves in the road and shouted hosannas of popular praise. "And they crucified him," but "his soul went marching on."—*Progressive Age.*

/ To love God is to love truth, for God is truth.

## THEOLOGY.

### The Divorce of Church and State is the Beginning of Disintegration.

#### The Union of the True Church and True State is the Beginning of Integration.

The true union of God and man—that state of human life in which man is the body or temple of God; that state in which the body is immortal and incorruptible because the spirit occupying the body is pure, it being the Spirit of God—is but the rebinding, tying again, or tying back, of that which had been separated through adultery. Man is about to possess an immortal body. In other words, there is about to be developed a God genus, the biune man. The men of this theo-anthropoi genus are the immortals. They will belong to the two spheres, natural and spiritual, being the arch-natural-spiritual. They will have the ability—being astral men—to appear and disappear at will, either in the spiritual, by dematerializing in the natural, or of appearing in the natural, by precipitating from the spiritual. These virgin men, sons of God, will not be distinctively males and females. We make this declaration from the highest divine authority. They are neither male nor female, but biune; the outer appearance being the modification of the male and female form. They are men, not males, the product of the conjunctive unity of the masculoid and feminoid principles and forms, in the fire that is about to sweep the earth and wipe out the first-born of Egypt.

The flame is kindling; the devastating torch begins to light! THE FLAMING SWORD, which turns every way to keep the way of the tree of life, is at the East. The garden city, antitype of the place of the tomb of Jehovah's burial, maketh preparation for the holocaust. The hour is appointed and the kingdom approacheth! Let those who will, enter the fire, and, through the consumptive power of the dissolving flame, pass the mutations of the organo-vital alchemy of Nirvan! Koresh, alchemist of celestial authorization, manipulates the crucible of terminal transformation, and generates the *dynamis* of analytical and synthetical potency. The great organo-vital battery—about to dissolve or dematerialize the thousands who, through alchemic energy, shall flow into and through the *vital glandule* of reformulation, to be moulded into the reorganized integralism of the biune genus—is ready to be charged. Hundreds of thousands shall disappear, that the sons of God may be rehabilitated.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel" (the ten lost tribes), "and to the house of Judah" (Judah, Benjamin, and that part of Levi belonging to these two tribes). "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he" (not they) "shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our righteousness."

IN THAT DAY JUDAH SHALL BE SAVED.

We will attempt, by the law of analogy, to define the process of Judah's salvation. In this process of analogy, we will take two trees, a natural apple-tree, and, by compari-

son, place it by the side of the Hebrew anthropological tree. Let us begin the growth of the apple-tree with a seed. The seed is planted, its spirit is liberated, and it builds up a tree which bears pound-sweet apples. The seed dies (is disintegrated), otherwise it could not reproduce. This law is operative in every domain. Abraham was the seed of the Hebrew anthropologic tree. He could not bring forth without dying. He began to die when generative energies began to obtain. He put forth Isaac, Jacob, and the twelve sons who became the heads of the great Hebrew tree. This tree bears a number of fruits, and a variety of seeds; but the seeds which it bears will not reproduce the same variety. This principle is true also of the apple. The apple seed first planted, being one capable of producing a pound-sweet bearing tree, does not propagate seeds capable of reproducing the same variety. Every seed produced during the life of the tree, with one exception, will reproduce, if planted,—other things being equal,—a different variety. During the life of the tree (this will be its most prolific year) it will bring forth one seed, which, if planted, will reproduce the pound-sweet. This seed is the savior of the pound-sweet tree, not because it will restore to life the old tree—that must go to decay—but because it will produce another tree which will perpetuate the kind by the recreation of another tree. The old one has fulfilled its use—it can never be restored. It will go to decay and pass into other combinations, but cannot be brought to life as the same tree.

How is it with Judah? The Judaistic tree brought forth the Lord Jesus, in the central line, and he was made, or became, the involved germ of Judah, the seed, so to speak, which, when planted, perpetuated the same kind of apple, or which brings forth a similar kind when the fruit matures. Jesus was the living germ of Judah, of the house of Judah, which rejected him. The life of Judah was gathered (involved) by the Lord Christ, and given back—to those who accepted him—as the Holy Spirit (Holy Spirits), the substance of the Lord's body, which was planted in that portion of the house of Judah that was worthy of redemption. The old Judaistic tree that rejected the Lord cumbereth the ground, but the dressers, like Prof. Totten, may tinker with it, and dung it, and water it, but it will be cut down. "Why cumbereth it the ground?" We shall look for Judah where the Lion of the tribe of Judah was planted. If we can find the people, the original people, into whom the Holy Spirit descended, we will find the people into whom the Lord Christ descended, for the Lord Christ and the Holy Spirit are identical. If the people are found who received the Holy Spirit, in its descent from the apostles, we will find the posterity of Joseph, and, finding them, we will have found the Gentiles (not Israel), because the blessing of Jacob on Ephraim was that his seed should become the fulness of the Gentiles.

If Prof. Totten will leave the question of his *luni-solar calculus* long enough to examine other portions of Scripture, and learn not to build too many air castles on misrenderings of the Hebrew text, he will be, with his influence, conferring a great service upon such as may be seeking the truth regarding the coming of the Lord. A Hebrew text, upon which Prof. Totten has predicated much, is found in Genesis xlviii: 19, "But truly his younger brother shall be greater than he" (Manasseh), "and his seed shall become the fulness of the

Gentiles." In King James' version it is rendered a *multitude of nations*. It is *not* in the Hebrew text. It would almost seem that, with the mathematical astuteness of Professor Totten, he would have had an accompanying acumen sufficient to penetrate this important text, thus precluding him from the exhibition of a weakness that subjects to danger a structure built with dummy bricks, to be swept away by the first wind of pure doctrine.

It should always be remembered by those who accept the Anglo-Israel theory, and who agree with Prof. Totten, that England is Ephraim, and the United States is Manasseh; that Joseph said, "Not so, my father; put thy right hand upon his head, he is the elder;" and that Jacob said, "I know it, my son, I know it; he" (Manasseh) "shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." We apprehend that Prof. Totten must be an Englishman, and that the Johnny Bull conceit has blinded him to the fact that Brother Jonathan is the younger brother, not the elder; also, that the name that England applied to us, namely, Jonathan, signifies, the *Lord hath given*. It will take Prof. Totten a great while to convince the native born American that the United States is older than England, and, also, as long to convince us that the boy who whipped Johnny in the great fight is the least of the two. Before he converts Americans to his way of thinking, he must introduce something a little more popular than the idea that the British Isles are greater than America.

### The "Religious Fad" of Koreshanity.

✕ There are reformers and reform papers expressing the opinion that Koreshanity is A. 1.—minus its "religious fad." One reform journal gives vent to the opinion that all religions have their origin in myths, and that myths have theirs in inherent superstition. No radical reform has ever resulted in a true reformation, which did not originate in a so-called religious fad. A "fad" is something which so takes possession of one's thought that its expression becomes offensively prominent to the opposition. Religion means re-tying or rebinding, and is used to express the idea that man must be bound to God by some tie. Man's origin and destiny is very naturally a question of some importance to man, when his intelligence becomes sufficiently developed to enable him to realize the fact that *no-body* doesn't make *somebody*, that *nothing* doesn't create *something*. It really becomes easy for him to ask the question, "Who is the somebody who creates, and what is the ultimatum of creative potency?" The potency of life of every form is in its seed. Multitudes not even nominally Christian, in sizing up the life and teachings of Jesus the Christ, will admit that he was the finest fruit of the human race. Other multitudes claiming to be Christian will go further and assert that he taught with divine authority, and *lied* not. He taught the origin and destiny of man to be God. He taught that *he* was God; that he and the Father were one, the Fatherhood being the amplitude or unfoldment of his own being. His beloved disciple stated it thus: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." Jesus



claimed to be the seed of divine manhood, *the God made flesh* that the Spirit of divine flesh might be sown in the corruptible human for the reproduction of the divine. "The earth abideth forever," and in the perpetual cycles of time we find eternity. The ending of one cycle is the beginning of another; the evolution of the humanity of one age ultimates in the involution of its life in the seed-fruit for another. So seed time and harvest never fail. In creation and recreation we have perpetual motion and motive. When the law is written on our hearts, earth's glad new day is ever ours, and yet before us; and night is rest for zest.

God made flesh, and flesh made God, is manifestly the origin and destiny of man. The life of the primal seed—sown as Holy Spirit in the soil of our corruptible humanity—ultimates in a harvest of Gods—divine men like the seed, divinely human, humanly divine. Surely an origin and destiny infinitely preferable, to a large class of minds, to monkeys or "bathybus, the slimy ooze!"

"The religious fad of Koreshanity" is offensive to some because it makes man's present condition loathsome to himself; whoever we may endure being offended by, we are enraged by that which makes us deeply offended by ourselves. The discovery of a beam in our own eye that prevents a real deep pious interest in the mote in our brother's is a depressing discovery. A man doesn't aspire much to go up, till he feels down; he doesn't really feel anxious to be tied back to God, his origin, till he feels "lost, strayed or stolen." When he feels all gone, way down, stolen and possessed by some uncomfortably genuine devil; when his ship of state—his self-conceit—is sinking, and things are getting desperate, then he begins to pray, that is, *desire* (from his true inwardness to his true outwardness) something to *tie up to*, to be relied so closely to the Father-Mother of his lonely soul, that *oneness* will be the only word to express the closeness of the tie. "The fool hath said in his heart, there is no God." The wise man—wise in the wisdom of God, which is love—*knows* that everything has its center and circumference, its source and ultimate; that nothing can be evolved which is not involved; that an evolution of intelligence implies an involution of intelligence. If intelligence has its source and center, so has love, so has personality. Personality, intelligence and love must be originally one and inseparable. Personality finds expression in form, and form has functions. This wisdom is founded on laws of being that cannot be ignored, that are unanswerable.

Reformers, *face the facts like men!* even if they force you to know your own true condition, to feel your own weakness, and to acknowledge that men need to know God, in order to know his plan and find their place in it. Koreshians have been brought to a devotion to divine law by facing facts. Facts are stubborn things; they're stick. Multitudes of mighty unpleasant ones stare us in the face just now. We are occasionally reminded that the rich are growing richer, and the poor poorer; that the children of poverty breed swarms of their kind in poverty, while the rich deny life to the spirits descending for birth; that evil men and seducers wax worse and worse, deceiving and being deceived. Insane asylums, idiot asylums, general misery asylums increase and multiply; the death angel knocks and knocks and takes and breaks, and leaves his shadow everywhere. Is there no eye

to pity, no arm to save? Do you Godless reformers wish to cut off all hope from humanity? Be merciful! *We would have a God.* We would have him wise; we would have him loving; we would have him personal; we would have him central; we would have him touched with a feeling of all our infirmities; we would have him know all that we know and all that can be known; we would have him overcome all that we must overcome, and tell us how to do it. Now, honestly, wouldn't you? Here is food for thought. Overhaul Koreshanity's "religious fad" with kindly touch. It may be exactly the one you want. It may give you the keys of knowledge. It may reveal to you a love that passeth knowledge, which will make the whole world kin. The world is weary of its unknown, unknowable God; it is weary of its gold god, of its silver god, of the brainy, heartless god,—the concealed ego. We would have a God of love,—divinely human, humanly divine, knowable, finding his life in humanity, and making humanity find its life in him. The life of such a God was sown in humanity eighteen centuries ago. If you can find the center of its involution in humanity, you may yet find its evolution in humanity, center and circumference. Do you want to inherit all things? The universe is full of things worth having, enough for everybody, good measure, pressed down and running over. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

The foundation law of the kingdom is to love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself. His righteousness must be the right expression of that love which he exemplifies.—*Bertha S. Boomer.*

#### Battle Hymn of the Wronged.

We have seen the reaper toiling in the heat of summer sun,  
We have seen his children needy when the harvesting was done,  
We have seen a mighty army dying hopeless one by one,  
While their flag went marching on!

Chorus.—Glory, Glory Hallelujah,  
Glory, Glory, Hallelujah,  
Glory, Glory, Hallelujah,  
While their flag went marching on!

Oh! the army of the wretched, how they swarm the city street!  
We have seen them in the midnight when the Galla with Vauds moat,  
We have shuddered in the darkness at the noises of their feet—  
But their cause goes marching on.

Our slave's marks are empty, human flesh no more is sold  
Where the dealer's infernal hammer wakes the clank of leaping gold,  
But the slaves of the present more relentless powers hold—  
Though the world goes marching on.

Not no longer shall the children bend above the whizzing wheel;  
We will free the weary women from their bondage under steel;  
In the mines and in the forest, worn and hopeless, men shall feel  
His cause is marching on.  
Then lift your eyes, ye toilers in the desert, hot and drear,  
Catch the cool winds from the mountains. Hark! the river's voice is near:  
Soon we'll rest beside the fountains, and the dreamland will be here!  
As we go marching on.

—Haudia Garland.

The millionaire commands, and the legislation,—national, gubernatorial and municipal,—is the humiliated servant of the plutocrat, not the humble and obedient servant of the people.

## GLEANINGS FROM THE LORE OF KORESH.

*The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.*

**BRAIN CELLS.** Every cell of the brain is both a center of inflow and outflow. Every one is a vito-chemical laboratory in which is elaborated a specific kind of spirit or attenuated fluid, and at the same time there are elaborated the mental forces, the aggregate unity of which constitutes the spirit and the soul.—I. 11, 270.

**WILL, DESIRE, OR AFFECTION** is complex in quality. The qualities of the will may be harmonized in the unity of divine love, or they may be inverted through man's sensuality, and operate as segregated elements of the affections, in antithesis to the divine functions of the will.—II. 11, 358.

**WILL AND INTELLECT.** The will is the seat of the love or desire, and presides especially over the solid structure. The intellect is the seat of intelligence, and specially presides over the fluids of the structure.—I. 7, 150.

**BORN OF GOD.** If you are born of God you will possess the same powers that Jesus possessed, and will employ those powers as unselfishly as he did. But right here arises the question: Who is born of God? We reply that no one is born of God till the process of regeneration completes itself in the development of the sons of God, only fulfilled in the re-incarnation (resurrection of the dead) now culminating.

Some will say that the Christians of the early church were, according to the Scriptures, born of God in the beginning of the Christian era, and if so, then how can we declare that the fruition of the new birth is not till the resurrection at the end of the dispensation? Jesus was born of God as to his entire being,—spirit, soul and body. His body was divinely generated, while those who received the Holy Spirit were born of God as to the spiritual nature, but not as to the body, which must still pass through its stages of progress in successive embodiments till its selfhood (proprium) is entirely eliminated, and the divine body (the proprium from on high) is put on.—I. 3, 17.

**PERSONALITY OF DEITY.** To talk of a universal spirit as the source of Being, the all of Being, is sheer nonsense. If there is a stove or fire-place in the center of a room in which fuel is in process of combustion, the room is filled with the spirit of that combustion. The light and heat are diffused, and all in the room are warmed by their influence. The light (pneuma, spirit) and heat (psyche, soul) are the product of the decomposition or disintegration of matter. If the fuel remains in the fire-place without being ignited the spirit is not diffused, because there is none to diffuse. Ignite the fuel and the spirit is generated by the transformation of the matter to spirit, and the room is filled with light and heat. Do away with the personal Divinity, and you do away with the center of combustion. Do away with matter, and you do away with the material substance upon which the center feeds, and upon which the spirit rests or stands as its pedestal and support. There is no truth separate from the *mind* located in the brain, the center of com-

bustion. Upon the personality depends the diffusion of the spirit.—I. 3, 20.

## PUNGENT PARAGRAPHS.

Love and marriage, as known to the world, is the romance of hell.

Those most ready to persecute, are usually very persecuted people themselves.

The mills of the gods grind exceedingly fine. Yes, these days they grind out mill-ionaires of an exceedingly fine-haired variety.

There is the long-faced religion, the wrong-faced religion, the two-faced religion, and the sweet-faced religion. Which do you prefer?

The inmates of monasteries are called monks, because they only monkey with true religion, and are continually monkeying with the civil and domestic affairs of the people.

Some people publish their religion with crier and gong; with others it is but a song; some seek it in the throng, while others still, claim it for fear of the devil's prong.

The man who claims that the world owes him a living, is right; but, as things are, he must press his suit with a hoe, or a hoe press, a press drill, a bank press-ure, or in the press gang, if he gets it.

The man that patronizes the turf might just as well throw his money in the surf, for when he gets his surfeit of sin, he'll have to turf it to his inn, and run his cheek for his board, until he has serfed a new supply of tin.

**Pater Familias.**—Young man, it's the early bird that catches the worm.

**Young Man.**—Yes, but as I'm only a worm of the dust, I prefer to let the old bird get her breakfast before I venture out.

When you find out what nature designed you to be, and try to be it, you'll probably make an ass of yourself. Better do the first thing that comes to hand; do it as a God appointed duty, keep on so doing, and you will find out what God designed you to be.

A call at the Exchange building elicited the information that "the Board was not receiving visitors when at work." If the babel of incoherent and bedlamic noises that issued from that den of beasts indicated labor, then the insane asylums must be the leading industrial institutions of this country.

Drummond says that "the future city will be a city without churches." He might as well have said that of the present city. There are church houses enough, but no church members loving the brethren, the neighbor, as themselves, visiting the widows and the orphans, and keeping themselves unspotted from the world.—J. S. Sargent.



## SHARP CUTS.

Congress is now little else than an agency through which gold bugs rob the people of hundreds of millions, annually.—*Southern Mercury.*

What would this country be without Wall Street? It would be without the most gigantic mob of cold blooded pirates and knavish traitors that ever went unhung.—*Ex.*

Children now in their cradles are growing up to lives of toil to pay interest on debts fastened on the people by "statesmen" to whom honor is unceasingly sung by partisan slaves.—*Exchange.*

The producers of this country pay out annually, in interest, taxes and dividends on railroad stocks and bonds, about \$450,000,000 more than the value of all their wonderful prosperity.—*Convey (Ark.) Populist.*

Whenever a class has arisen whose conduct was inimical to the best interests of society, the time did come, soon or later, when it was shorn of its power, and made to conform to the needs of the social organism.—*Albert Charannes.*

It appears a government does not stand in need of the confidence of the common people. It's the banking fraternity that gives tone, stability and confidence to organized raids upon American industry, but the farmer pays the freight.—*Exchange.*

Which is the worst—the debtor who repudiates or the creditor who compels the debtor to pay twice the amount contracted? The bond-holder of the present day receives twice the amount of products for his bonds that he did when he contracted it. What was thought of the man who favored repudiation of the national debt after the war? Who is responsible for this extortion?—*Laborer, Delta, Colo.*

We are told that we have more people than the country can profitably employ. Bosh! Give us free access to our natural resources and an equitable distribution of the products and we can find room and profitable employment for all the millions of Europe. It is not a decrease of wealth producers that we need, but a decrease of the leeches and parasites that rob the producers of the wealth which they create.—*Alma News.*

Protectionists often assert that foreigners pay the tariff, and some people are just foolish enough to believe them. In 1890 we imported \$7,214.19 worth of essences. In order to sell us that amount of essences the foreigners paid duties to the amount of \$20,656.10! That is, the foreigners paid it, if we are to believe the protectionists. The foreigners are not such fools as all that. But what shall we say of the great American people who paid \$27,820.29 for \$7,214.19 worth of essences, and what of the protectionists who make the claim that the foreigners have to pay the duties in order to enter our market? The people who pay the \$27,820.29 for \$7,214.19 worth of essences are mostly chumps, and those who make the assertion that the foreigners pay the tax are either chumps themselves, or else would not recognize truth even if they met it on the road. *Free Trader.*

## PROGRESS.

BY ARTHUR E. JOHNSON.

The clod said to the mustard seed  
"You cannot, shall not grow,  
Your sphere is not in heaven's free air,  
But in the earth below."

What did the little mustard seed  
It did the best it knew;  
Filled with a consciousness of power,  
Made no reply—but grew.

No said blind leaders of the blind  
To woman. But fled rats;  
And woman took her rightful place  
In social life and schools.

Much yet remains. The mustard seed  
Has not yet filled the earth;  
But in the coming years I see  
The triumph of true worth.

I see the reign of truth and love  
Extend from pole to pole;  
By woman's hand this standard raised!  
Twin purity of soul.

—*Union Standard.*

Mrs. Alice Freeman Palmer says: "Women need no thing so much as freedom of movement in dress."

Miss Ellen Chennells, who was for five years a governess at the Court of Ismael Pasha, Khedive of Egypt, has written a most interesting book describing her life in the harem. *Chicago Woman's News*

Honesty is the true basis of the guard or criterion of the just relationship of use or industry.

Use for use, value for value! Render an equivalent for every act of use; destroy the power of speculation, and through it adjust the level!

The true end of commerce, or the interchange of the products of nature and industry, is the legitimate distribution of these products for the normal uses of life.

Let the citizens of the commonwealth combine and reconstruct the government, taking the commercial plumb-line as the beginning of their system of integralism!

Three in unity—established in the central principle and purpose—comprise more potency for the genuine progress of our work than ten thousand uncertain believers.

The time has come for the educating of the sovereigns of this great country to the standard of the significance of individual franchise, and the liberty to nominate as well as vote for the men to be placed in office.

The so called government is undeniably in the hands of the money power, an unrelenting Shylock, as merciless as a blood-hound, without one spark of philanthropy, or one jot of justice, and without an iota of tolerance, sympathy or social regard for the poor toiler but to see him prostrate at the foot of the money oligarchy.

## THE LATEST SPOKEN.

**CONSULAR STEALS.**—How the professional office seekers are provided for is shown from the following figures on the compensation of U. S. consuls in foreign places, taken from the report of the fifth auditor of the treasury department: At Apia, with a \$3,000 salary, \$500 clerk, and a \$2,008.15 contingent account, \$58 in fees represents the business of the government. At Athens, with a \$2,500 salary, \$8 is the extent of the business. At Callao, with combined salary and contingent expenses of \$4,200, \$213 in fees represents the business. At Chin Kiang, with a \$3,500 salary and 1,195.84 contingent expenses, \$36 represents the business. At Guatemala, with a \$1,500 salary and \$689 contingent expenses, \$7.50 represents the business. At Malta, with a \$1,500 salary, \$326.27 contingent expenses, \$38 represents the business. At Managua, with \$2,000 salary and \$417.13 contingent expenses, \$3.50 represents the business. At San Jose, with \$2,000 salary and \$1,012.47 contingent expenses, no business was done. At Huddersfield, with no salary and \$161 contingent expenses, \$6,167.50 was received in fees.—*Milwaukee Advance.*

**FINANCIAL CRISIS COMING.**—I sat in a private office of the president of one of the foremost banks of Wall Street, and while he insisted that he could not talk for quotation, he went into the financial situation with me freely. What he said was sensational. Here is a conservative epitome of what he said:

"Unless all signs fail, we are likely to confront a financial crisis speedily. Affairs have now reached such a point that disaster in the industrial and commercial world cannot be averted unless some virtually miraculous intervention comes. Out of town banks are drawing all their funds from New York for local use and are, every one of them, pleading piteously for accommodation which New York cannot provide. It is a continual distress," he continued, "to sit in a banker's private office now and have to listen to the appeals which come from old customers for assistance. In twenty years I have known nothing so severe. I do not attempt to explain the why or the wherefore, theorists can do their own philosophizing; all I quote to you are the facts. If but one half what is disclosed confidentially to New York bankers," he added, "were made known in Wall Street, we would have a panic forthwith."

As I bade this banker good-by, one of his confidential clerks brought an evening paper, and in big, black letters on the first page of that paper was this line: "Erastus Wiman assigns. He fails for \$1,000,000."—*Chicago Tribune.*

**THE RIGHT TO THE SOIL.**—The right to the soil is one of the natural and inalienable rights of man. In disposing of the soil to corporations and syndicates the government has exceeded its constitutional right. The government is a trustee for the people which create it. If a private man who has been made a trustee to guard and care for certain rights had misused his power as has the government, he would have been made the subject of investigation by a grand jury, and would have been brought to trial by the courts. Property is getting further and further out of the reach of the poor.

Twenty-five thousand persons, heads of families in this country, own one half of its wealth, and the poor will never be able to buy out the rich. If the present conditions continue, there is nothing ahead of us but old world conditions, where the poor are serfs of the rich.

The revolutionary movement has commenced where it should—where the pot commences to boil—next the fire. It has commenced where the suffering exists.

We have fallen on a period of business cannibalism, where every man is trying to destroy his neighbor.—*James B. Weaver.*

**THE AUSTRALIAN CRISIS.**—Dispatches from Melbourne, which have been received at brief intervals for about a month past, have made it plain that Australia is undergoing a tremendous financial convulsion. They have also made it plain enough that the disaster is traceable to land speculation in which the banks have somehow been involved, but they have failed to disclose the nature of the connection between the banks and the speculative craze. At last, however, we have a statement which is intelligible and which carries with it internal evidence of truthfulness and accuracy, so far as it goes.

It appears from this statement that the twenty Australian banks (with numerous branches) doing business at the end of last year, with capital and reserve amounting to about \$120,000,000, had deposits amounting to more than \$750,000,000, of which about \$500,000,000 were time deposits drawing interest. A very considerable percentage of these time deposits was drawn from England and Scotland through branches in those countries, which received the deposits and forwarded them to Australia for investment. The deposits were received in Great Britain for periods running from one to five years, and the interest allowed ranged from three to four and one half per cent on one-year deposits, and from three and one half to five per cent on five-year deposits, the higher rates being allowed by the banks of least credit.

When these British deposits began to fall due they were largely withdrawn from the Scotch and English branches, and it became necessary to draw on the principal banks of Australia. The withdrawals were undoubtedly greater than they otherwise would have been because of the Barings failure and the consequent distrust of remote investments. They were sufficient in amount to alarm depositors in Australia as they saw the assets of their banks dwindling, and they began to check out their balances. This explains the statement which has accompanied the announcement of each successive suspension that the bank was forced to close its doors because of the withdrawal of deposits.

We thus have an intelligible statement of the immediate cause of the suspension of some of the most important banking institutions of Australia. We are also able to understand the prediction that further disasters will soon follow. For it is further stated that many of the time deposits fall due on the 15th of this month—the date from which most Scotch deposits run. British investors are now profoundly alarmed, and are withdrawing their money from Australia with all speed. It is a reasonable expectation, therefore, that other banks will be unable to meet the demand which will be made upon them ten days from now, and that more suspensions



will follow. Finally, we are able to understand better than we otherwise might why the colonial government at Melbourne has deemed the situation so critical as to warrant the issuance of a proclamation "ordering a five days' bank holiday,"—a euphemism for a five days' suspension to give the banks time to devise measures for their protection. We may conjecture, however, that this extraordinary and desperate measure will so frighten depositors that a run will follow the "holiday," which will swamp every bank in Australia.

As above stated, there were twenty banks, with branches, doing business in Australia at the beginning of this year. Five of these closed their doors in April. The first of them, which suspended early in the month, was the Commercial Bank of Australia; deposits \$60,000,000, \$25,000,000 of which were due London depositors. The second, suspended April 11, was the Australian Charter Bank, liabilities \$40,000,000. The third, suspended April 19, was the Australian Joint Stock Bank, deposits \$55,000,000. The fourth, suspended April 24, was the London Chartered Bank of Australia; paid up capital \$5,000,000, reserve fund \$1,600,000; liabilities not stated. The fifth and last, suspended April 29, was the National Bank of Australia, deposits about \$45,000,000, about \$6,750,000 belonging to England. It will be seen that all of these are very important institutions, as the total deposits of four of them reach \$200,000,000, while the aggregate for the five can hardly be less than \$230,000,000. This, for a country with a population of less than four million, is no trifle. A like disaster in this country would mean the failure of banks with liabilities aggregating nearly \$3,700,000,000.

The magnitude of the liabilities indicates to what an extreme, especially in land, speculation has been carried. The time deposits, drawn so largely from Great Britain, have gone to stimulate this speculation, and to carry land values and building operations beyond all bounds of reason. With respect to the latter it has been stated that in Melbourne dozens of buildings, representing investments of \$250,000 to \$500,000 in each, have been erected, which do not average a rental value of more than \$5,000 each, or considerably less than one per cent on the investments. This statement will serve to convey an idea of the value of the assets upon which depositors in the collapsed institutions have to rely.—*Chicago Herald.*

SCIENCE.—One of the problems of great importance—the solution of which we are very likely to witness in a few years—is the transmission of intelligence to any distance without connection. From present experimental evidence it can be safely concluded that an attempt to transmit intelligible sounds through the earth from here, for instance, to the European continent without any cable will succeed beyond a doubt.

But what shall be our success when we shall be able to produce a hundred times as much light as we do at the present day? To do this is merely a question of time. Electric power is obtained by the use of dangerous, cumbersome and complicated appliances. But we have electric machines now which require no attention whatever and which will, in a few years, supplant all other motors because of their higher efficiency and ideal simplicity. Eventually we will be able to heat our stoves, warm our water and do our cooking

by electricity, and to perform any service of this kind required for our domestic needs.

Electric energy can be applied to bicycles, carriages, and all sorts of vehicles. It would be a gloomy prospect for the world if we did not think that this great power would be used to the advantage of the vast majority of the human race. Some years ago I demonstrated that a lampant filament could be made to glow by a current from the human hand. The light coming from the hand is produced by the agitation of the particles of molecules of the air. I charge my body with electricity, and from an apparatus which I have devised I can make the electricity vibrate at the rate of a million times a second. The molecules of the air are then violently agitated, so violently that they become luminous, and streams of light then come out from the hand. In the same manner I am able to take in the hand a bulb of glass filled with certain substances, and make them spring into light. I make light come to an ordinary lamp in a similar way, simply by holding it in the hand.—*Nikola Tesla.*

Once destroy fictitious valuations, beginning with gold and silver, and every commodity is reduced to its normal relative value. Protection of one class of people means, inevitably, the impoverishment of another class.

CONGRESS.—When once a man, in whose purpose there is a semblance of moral integrity, breathes the malaria of contagion generated in that plutocratic atmosphere, his fate is sealed. He has lost his usefulness for the people. He has breathed the infection, and moral corruption follows as surely as physical decay follows exposure to the foul effluvia of vegetable and animal decomposition.

Why will honest men continue to be hoodwinked, month after month and year after year, by the promises and pretensions of those they place in office? Who can point to the passage of one law, the institution and enforcement of which were voluntarily enacted for the people? No man can point to such an enactment, for it does not exist. The interests of the plutocrats and those of the people are as distinct as black and white.

There is no influence so potent in the world, today, as the power of gold. The high and the low, the rich and the poor, the bondman and the freeman, pay their homage at its shrine, and, through its power, are brought into the conflicting agonies of retributive fear, or the degradations entailed through the struggle and failure to amass the competencies that greed alone induces the avaricious to seek and acquire.

Nothing but corrupt political machinery and class legislation impedes the progress of the nation and prevents the happiness of the whole nation.—*National Tocsin.*

A legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and then committed the other two. It still remains a fact that a man is capable of any crime when intoxicated.—*Ex.*

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erected on the Monte Cristo portion of the  
properties of the abovesaid company, I now  
offer all or any portion of **Ten  
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able Guaranteed Shares, at FIVE  
DOLLARS EACH**, not cash, and will  
personally underwrite and guarantee the  
payment of at least **twenty-five cents**  
interest or dividend each and every year  
for **ten years**, dating from the purchase of  
the shares by the persons to whom they will  
now be issued.

The sale of ten thousand shares now at this  
price will bring fifty thousand dollars to the  
treasury of the company, and this sum will  
equip the Monte Cristo properties with a **first-  
class mill**, that will treat **one hundred  
tons of ore per day**, and thus yield a large  
return to the company.

The purchasers of these ten thousand shares  
will have that many of the **full paid non-  
assessable shares** in the company, and  
will share in **all the profits and advan-  
tages**, as will all other share owners, and will  
receive at **least five per cent.** yearly on  
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Pomeroy, for the period named. They will  
probably receive very much more each year as  
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ing is carried on for the benefit of those con-  
cerned, but will surely receive the **five  
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All desiring to hear the doctrines of Koresanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Good speakers lecture on these occasions on Koresan Science. Public invited.

The WOMAN'S MISSION meets every Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koresan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C, San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1297 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission to the Koresan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 887 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koresan Doctrine.

CAMPUS SAGITTARIUS of the Koresan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtelberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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